



Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

DEACONS.

A writer in the Boston Recorder, has clearly shown from Scripture, the origin and design of the office of Deacons in the church. We select the following remarks relating to the *duties* of deacons.

Upon this part of the subject, there is, probably, a greater diversity of opinion entertained, both by Christians and ministers, and even by deacons themselves, than on any other: some confining their duties to the mere 'serving of tables,' or the temporal concerns of the church, and others extending them to those matters which relate to her spiritual edification and welfare. Regardless of mere human opinion, however common, if we advert to the scriptures, our only rule in the case, we shall there find their duties defined with sufficient clearness, either by express precept, or by necessary implication.

The reasons which led to the institution of the office of deacons, as related in the sixth chapter of the Acts, plainly teach us a primary and considerable part of their duty. The primitive Christians, brought their charities and laid them at the apostles' feet, and they made distribution of them to every one as he had need. But when the disciples were multiplied, and some uneasiness had arisen in the church at Jerusalem respecting the distribution of the public alms or charities; and complaint was made that some were overlooked and neglected, in the daily ministration, the apostles, to rid themselves of this burdensome service, said to multitudes of the brethren, that it was not reasonable for them, who were commissioned for higher and nobler purposes, to leave the word of God, and employ themselves in the service of tables, they, therefore proposed, that wise and holy men should be appointed to take charge of this business, to the end they might give their whole time and attention to prayer and the ministry of the word, which was as much as they were able to do, and surely as much as any man can do in any nation or age. This proposal of the apostles pleased the whole multitude of the disciples, who chose seven men from among themselves, to whom the whole management of the funds of the church, and the care of the poor were solemnly committed. That this was the first institution of the office in the Christian Church, and these seven men were the first deacons, there can be no reasonable doubt. These things show,

beyond all controversy, what is now a considerable part of the duty incumbent on the present deacons of the Church. They are to serve tables—to take care of the common property and poor of the church, and to see that all her temporal concerns be managed wisely, prudently and faithfully. The deacons are the proper treasurers, stewards and almoners of the church.

The support and care of the *poor* of the church was a prominent object, which first led to the institution and choice of deacons; and this still continues an important part of their duty. Every church is bound by the laws of Christ, to maintain its own poor according to its ability; and the deacons are the proper officers to receive and distribute the alms of the church, for the relief and comfort of its poor and suffering members. And here also they are greatly relieved by the charitable provision of the civil government for the maintenance of the poor. Nevertheless much remains for them to do in this matter. As the members of the church equally with other citizens, are obliged to contribute their proportion to this public charity, (if it may be so called) so it is altogether reasonable and just, that the deacons avail themselves of this public provision, and take care that their poor brethren and sisters be not unreasonably deprived of the designed benefit. But after all, the provision made by law for the support of the poor is often inadequate, and barely sufficient to supply the necessities of life. There are many *decencies* and *comforts*, which the cold hand of public charity but sparingly, if at all, supplies, and without which life itself is hardly desirable. To these it is the duty of deacons to attend, and to take care that no member of the church be left to suffer for the want of those things which the bounty of the church ought to provide, when and where needed. They ought, indeed, to do good to all men as occasion requires; but especially to those who belong to the household of faith. And in discharging this important duty, it is requisite that deacons observe the direction which the apostle has given directly to them; Rom. 12: 8. 'He that giveth' or distributeth 'let him do it with simplicity,' that is, with liberality, impartiality and disinterestedness, 'and he that sheweth mercy,' that is, relieves the necessities of the needy, sick and distressed, 'let him do it with cheerfulness.' The duty of distributing and showing mercy officially belongs to the deacons; and the bounty of the church for these purposes, ought to pass thro' their hand, and be applied by them. Hence

the importance of that trait of character which the Holy Ghost requires in deacons, that they 'be not greedy of filthy lucre'—not covetous of gain, lest they be tempted to embezzle, or pervert to their own private use, any part of the treasures of the church.

Thus far as to the duty of deacons in relation to the property and temporal concerns of the church. And here, perhaps, almost every one will say, are the utmost boundaries of their official duties. But this also, it is conceived, is a great mistake, which ought to be rectified, and which must be rectified, before the office can appear in all its dignity and importance, and the church derive that benefit from it which it is designed and calculated to impart.

The Church of Christ is a spiritual society, and designed to answer the most spiritual and holy purposes. And the ministry of it is a spiritual ministry, intended to promote the edification of the body, and the spiritual and everlasting good of mankind. Of course deacons, who partake of this ministry, are spiritual officers, whose duties extend to all the spiritual concerns and interests of the church. Though they are not, by any means, authorized to preach the word, and administer the special ordinances of the gospel, and thus intrude upon the office, and usurp the appropriate powers and privileges of bishops or pastors and teachers; yet they are to bear a proper part in these things, and to aid in the ministration of some of the most spiritual and sacred mysteries of our holy religion.

If the Apostles, those extraordinary officers in the Church, to whom a large measure of the Spirit was imparted, needed the help of deacons in the ministry and care of the church, surely the ordinary bishops or pastors need them much more to aid them in promoting its order and prosperity, and in giving effect to the word and ordinances of the gospel. There are many things necessary to be done in and about the church, which pastors have no time to do, unless they neglect some of the more important duties of their office. All these devolve on the deacons and other officers of the church, if there be others, who are to take the oversight and management of them very much into their own hands. It is not easy to enumerate all the duties incumbent on them in their spiritual relation to the church, since they very much grow out of circumstances, and the several situations and neighborhoods where they reside. Their general obligations, to do all they can for the aid of the ministry, for the edification of the body, and the furtherance of the gospel, are obvious. And in descending to particulars it may justly be said, that deacons ought especially to watch over the several members of the church, and give them a word of counsel, of instruction, of encouragement, of warning or reproof, as occasion may require. They should be able and ready to enlighten the ignorant—to direct inquirers—to warn backsliders—to encourage the desponding—to comfort the mourners—to visit the widow and fatherless in their afflictions—to visit and pray with the sick and the dying when desired, and to see that the children of the church be duly governed and instructed. They should also be examples and leaders to the flock—

preside and assist in the more private religious meetings of Christians, and take a leading and active part in all occasional meetings of the brethren and of the church for business, for conference, or prayer. They should also keep a watchful eye upon the conduct of the brethren, and see whether it be such as becometh the gospel. They should notice the wants and dangers of the body, and from time to time report to the Elders the state of the church, and especially if any cases occur, which require their animadversion, or the discipline and correction of the church. They should likewise devise and forward plans of charity and usefulness, and encourage and aid in promoting the great schemes of benevolent enterprise which are now in progress, and which aim at the subjugation of the world to the obedience of Christ. In short, deacons are, in a sense, the eyes and ears, the hands and feet, the nerve and muscles of the church; and their duties are numerous and various, oft-times growing out of circumstances and events, which wise and devoted men will perceive and discharge.

From this brief and imperfect enumeration of the duties of deacons, it is easy to see, that a church of any considerable size, stands in need of more officers of this grade, than they at present possess; and also that they ought to be young and efficient men, humbly and sincerely devoted to the cause. They ought to be stationed in every district and neighborhood of a town or parish, as under watchmen and guides of the flock. And never may we expect that Zion will arise and shine in the beauties of holiness, and be terrible to her enemies as an army with banners, until she is marshalled and led forward by her captains of *tens* as well as of hundreds and thousands.

(To be continued.)

TEMPERANCE.

FRIENDS OF ABSTINENCE TAKE COURAGE.

The editor of this paper (Western Intelligencer) in a late tour through the counties of Geauga, Ashtabula and Trumbull, came to the knowledge of many facts in relation to the subject of spirits, which were calculated to inspire the hope, that the friends of *entire abstinence*, will soon see the object of their most ardent wishes so far accomplished, as that no man, who has any well grounded claim to respectability, or who makes any pretensions to piety or common benevolence, will be found habitually drinking ardent spirits, nor using them occasionally except as a medicine.

In one Township, in which it is well known that a large amount of whiskey was annually consumed, it was said upon credible authority, that the quantity drank there had diminished 9-10ths in the course of the last year. In another, a farmer who harvested last season 100 acres of hay and grain, used for the purpose *five gallons of whiskey*, and gave it as his opinion that even that *moderate use* did more hurt than good. He seemed to be pretty well convinced that he used among his hands, just *five gallons* too much. There is reason to hope that he will diminish the quantity this year by *five gallons*, and tell us if his work goes the better or worse for it.

1829.]

In another a farmer said that the whiskey which he carried into a meadow last season to mow, spoiled the stack made of the hay worth at least \$15. The same man gave it as his opinion, that the whiskey used in his wheat field, wasted 1-5th of the whole, amounting to more than fifty bushels; and all this havoc was made without any body getting so drunk that they could not do their business. That man thinks he has paid a sufficient tax to the whiskey makers and retailers, and that he shall try to do his work hereafter without whiskey.

In another, gentlemen of standing said, that they had entirely left drinking ardent spirits, not because they could not afford it, nor because they were themselves afraid of becoming drunkards, as they had no particular thirst for it, nor because they considered it so wrong a thing to take a cocktail, but because the practice was forsaken by the virtuous and substantial part of society, and retained by the low and vulgar and vicious and unprincipled, with whom they could not consent to rank themselves by sharing with them the gratification of their favorite lust.—They said they were ashamed to be seen drinking spirits abroad, because they could not endure the odium which they considered to be attached to the practice of dram-drinking. What they were ashamed to do abroad, they were above practicing at home; and they considered it more an insult than an act of hospitality or good feeling, to offer to others, or have offered to them a *dram*. It was the same as to say, "we consider you among the dram-drinking rabble, help yourself sir."

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INTEMPERANCE WITH HORNS AND HOOFs.

To the editor of the Western Recorder.

Not long since an *old cow* as if to shame man, and see how much below the common *brute level* she could go, ventured up to a certain still house door, put her head into a tub of whiskey, drank herself tipsy as most others do who frequent such places, staggered away as no brute ever staggered before, fell down and died—*no matter* let her go, she had no soul; but men who thus die (and there are not a few such) have souls and must go to judgment. See 1st Cor. vi. 10. —
Buron County, 1829.

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ANOTHER GOOD EXAMPLE.

A meeting of the gentlemen of the bar of the County of Berkshire, Mass. was held at the court-house in Lenox, at the last February term of the court, for the purpose of considering the measures proper to be adopted by them for the promotion of temperance. Gen. John Whiting was called to the chair, and Henry W. Bishop, Esq. appointed Secretary; when the following resolutions were unanimously adopted:

Resolved, That we rejoice in the great efforts which are making, with so much success, in every part of our country, to check the alarming evil of intemperance.

Resolved, That we consider it our duty, as individuals, to unite with "all well-wishers to social worship and family quiet; to health, industry and the arts; to religion, morals and good government;" in all proper efforts to exterminate this great evil.

Resolved, That we consider the use of ardent

spirits unnecessary to health, and dangerous in practice; and that we disapprove of its use for the purpose of ordinary refreshment, or as a stimulus to labor.

—
NO UNCOMMON CASE.

It is a common feeling among temperate and respectable persons, that the ruined and wretched beings who fall victims to intemperance, are only of the lower classes; the illiterate and depraved laborer or sailor. And by a very natural, though sufficiently foolish sense of aristocratic importance, they think it of comparative little consequence to stay the progress of desolation, among creatures who have so little way to fall. But if we look at *facts*, we shall find that, considering the greater restraints and safeguards enjoyed by the wealthy classes of society, they furnish their full proportion of cases of ruin and misery produced by drunkenness. The following is a case in point.

The subject of our story is from one of the most opulent and respectable families on Long Island. He was himself well educated and polished, and was highly respected as a man and a merchant in this city. He married a lady of respectable parentage, refined education, and ample fortune, who proved a virtuous and affectionate wife, and a kind mother to his children. He is now, if living, advanced beyond the middle age of life.

Some months ago, his children brought, from time to time, various articles of property to one of our monied institutions, to raise funds. There was first a watch, then a silver cup, then other articles of plate, then furniture, and clothing, &c. At last, when the time came that they must be redeemed or sold, the mother herself came to the office and said, "They must be sold. I cannot redeem them. I was born and brought up in affluence, but my husband took to drinking and gambling, and was ruined. Two months ago he left me, and I have not heard of him since. And now I do not know where I am to get my children bread for to-morrow." Whose son may not meet the same terrible fall? Whose daughter, ever so refined and virtuous, may not marry such a man?

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CAUTION.—
REFORM.

A member of Broome-street Church, who was present at the meeting on Sabbath evening to hear Mr. Hewit's discourse on Temperance, as he was coming out overheard a respectable looking female, an entire stranger, saying, "Well, I keep a shop, and I sell liquor; but I never will sell another drop, if I have to beg my bread." How simple is the operation, and how powerful the influence of the

—
PLAIN TRUTH.

N. Y. Observer.]

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A CHILD INSTRUCTING A FAMILY.

"Facts are stubborn things."

A little boy, in the Infant School, the subject of the following anecdote, being six years of age, and forward in his learning, I considered him fit to be sent to another school, and sent word to the parents. The father came immediately, and

said he hoped I would keep him until he was seven years of age. I told him the design of the institution was, to take such children as no other school would admit; and as we had a number of applications to admit children much younger, I could not grant his request. He then said, I understand that you make use of pictures in the school, and I have good reason to approve of them; for, said he, you must know that I have a large Bible in the house, which was left me by my deceased mother; but I never looked into it, but kept it merely for a show. The child, of course, was forbidden to open it, but still he was continually asking me to read in it, and I as continually denied him: I had imbibed many unfavorable impressions concerning this book, and had no inclination to read it, and I was not very anxious that the child should. However, the child was not to be put off, although several times I gave him a box on the ear for worrying me; yet he would frequently ask me to read in it, when he thought I was in good humor, and at last I complied with his wishes.

Please, father, said he, will you read about Solomon's wise judgment? I don't no where to find it, was the reply. Then, said the child, I will tell you: it is in the third chapter of the first Book of Kings. I looked as the child directed, and found it and read it to him. Having done so, I was about to shut the book, which he perceiving, says: "Now please, father, will you read about Lazarus raised from the dead?" which was done; and, in short says the father, he kept me at least two hours that night, and completely tired me out; for there was no getting rid of him. The next night he renewed the application with "Please, father, will you read about Joseph and his brethren?" and he could always tell me where it was to be found. Indeed, he was not contented with my reading it, but would get me into many difficulties, by asking me to explain that which I knew nothing about; and if I could not tell him, he would tell me that I ought to go to church, for his master had told him that was the place to learn more about it, and added, "I will go with you father." He told me every picture you had in your school, and kept me so well at it, that I really got the habit of reading for myself, with some degree of delight: this, therefore, is one of the reasons why I wish the child to remain in school. A short time afterwards, the mother called on me, and told me that none could be happier than she, for there was such an alteration in her husband for the better, that she could scarcely believe him to be the same man; that instead of spending his money and getting tipsy, he was reading at home to her and his children, and the money that used to go for gambling, was now going to buy good books, with which, and the Bible, they were greatly delighted; that her object in calling was once more to return thanks to Mr. Wilson and myself, for the great benefit that had accrued to the family, through the child's being in the infant school. A whole family were thus called to a sense of religion and duty, by the instrumentality of a child of six years; for I have made inquiries, and found that they attend a place of worship, and that their character will bear the strictest investigation.—*Visit. and Mag.*

From the Boston Recorder.

LETTER TO GOVERNOR LINCOLN.

To his Excellency, LEVI LINCOLN, Governor of the Commonwealth of Massachusetts.

Respected Sir,—We have read with the attention which becomes peaceful and dutiful subjects, your Proclamation for a day of Fasting, Humiliation and Prayer, on the 9th of the ensuing April, and cheerfully assure you of our intention to observe the day in a serious and devout manner—agreeably to your recommendation—But, Sir, will you excuse us for an expression of our surprize and grief on account of one omission in the Proclamation which we deem of a serious nature. We mean the omission of the name of CHRIST. Do you not wish, Sir, that when we offer our supplications to the Throne of infinite grace for your Excellency, and the government of this Commonwealth, and for our beloved Country, we should offer them in the name of Christ? Do you not believe that he is "the way the truth and the life;" and that "no man cometh to the Father but by him?" That "we have redemption through his blood, even the forgiveness of sins?" that he is "the mediator between God and man?" That "there is none other name given under Heaven among men whereby we must be saved?" Will it excite your surprize, as our civil Father, to be told that your children are astonished to see a religious official document issuing from the hands of a *Christian* Ruler, without so much as the mention of "that name which is above every name," that name in which the Pilgrims trusted and were delivered. Shall not our grief be assuaged and our hearts comforted by the hope that this omission was an oversight, altogether unintentional, and that you will still encourage us your children to worship our Creator, Preserver and Benefactor, through a Mediator? and will not lay upon us an obligation to approach to the throne of infinite Majesty and Purity, and Justice, without an advocate, in our own sinful names, to implore infinite blessings on your soul and the souls of your fellow citizens? Be assured, Sir, of our affectionate remembrance and grateful acknowledgment, of the many civil blessings which we enjoy, through the wisdom and integrity of your Excellency's administration, and of our cordial desire to appear at the polls on the ensuing election and cast our votes for your Excellency's continuance in office, without any scruples of conscience.

We remain your Excellency's most dutiful and affectionate children—

THE SONS OF THE PILGRIMS.

March 6, 1829.

THE PREACHER WITHOUT A MESSAGE.

In the Calvinistic Magazine, for September 1828, under this title, is an article showing a striking similarity between those who reject the doctrines of the gospel and infidels. We make the following extracts on the accordance between *Infidelity* and *Unitarianism*.

"Let us suppose a Unitarian starting out in the world to deliver his message."

"He hears a blasphemous Infidel who for-

bids his family to go to Church, and to him he preaches at his own fire-side."

"Unitarian.—Sir, I have come to deliver to you the gospel message."

"Deist.—Proceed."

"Unitarian.—First, the doctrine of the trinity is unintelligible and absurd."

"Deist.—It is ridiculous."

"Unitarian.—The doctrine of total depravity is a libel on human nature, and the doctrine of atonement, as taught by calvinists, is altogether dishonoring to God."

"Deist.—I always said so."

"Unitarian.—The doctrines of regeneration, justification, &c. as we commonly hear them preached, are most irrational—creeds and confessions of faith should be held in utter abomination."

"Deist.—My sentiments most cordially."

"REFLECTION.—If Unitarianism be *light*, Infidelity has always been exceedingly fond of that *light*.

A Unitarian editor has recently paid, what in his estimation, no doubt, is a very high compliment to the Methodist Church. He says, 'It unites a greater degree of *liberality* with its well known zeal, than any other denomination, except the *Liberal Christians*, (Unitarians.)—*W. M. Review*, Jan. 1829, page 476.

If this be true, the Methodist church should take the alarm, for they stand on the verge of infidelity.—*Pandect*.

AN INTERESTING SIGHT.

This day passed through our village, on his way to Liberia, in Africa, the Rev. George M. Erskine, (a man of color) together with his mother, his wife, and seven of his children. Fifteen years ago George and his wife, and five of the children now along with him were slaves. The good moral character of George recommended him to the notice of the Rev. Dr. Anderson of Maryville, and the Rev. Abel Pearson. With the assistance of other benevolent individuals they purchased him from his master and emancipated him. Dr. Anderson took him into his family and at his own expense boarded, clothed, and instructed him for about three years. In 1818 he was licensed to preach the Gospel by Union Presbytery, of this State. Since then by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about \$2,400 for the release of his family from slavery; and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society. His conduct since his emancipation has confirmed the good opinion his benefactors entertained of him. As a preacher of the Gospel, he has attained considerable distinction, and has walked worthy of his vocation. Having travelled through a great part of the United States, soliciting donations for the emancipation of his family, he is under the necessity of again appealing to the charitable for the purpose of defraying the expense incurred by their journey to Norfolk, the place where they expect to embark for Africa. Fortunately for him, however, his appeal is made to the best feelings of the heart, and such an appeal is seldom made in vain. We do not envy the feelings of

those who can refuse to give a pittance under such circumstances. We hope George will be the means of doing much good to the benighted land to which he is going. We say 'God speed' him; and take this opportunity of recommending to our readers that benevolent and praise-worthy institution, the American Colonization Society, believing that it is fraught with the greatest good to our own country, and to those who emigrate thither; and also that it will be the means of extending the blessings of religion and civilization to that debased and heathenish people. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother of George, who was brought in ignorance to this country by the most nefarious traffic, should be permitted to return in company with an enlightened and christian offspring—a blessing to herself and the land of her nativity. This is but one of many, in an interesting train of events, which we doubt not God intends shall totally extinguish that trade which is a disgrace to our species, and shall finally result in Christianizing degraded and oppressed Africa.—*Calvinistic Mag.*

Rogersville, Tenn. Feb. 5th, 1829.

HOW TO TREAT YOUR MINISTER.

Though you may love your pastor, and express your attachment by acts of special kindness, *do not flatter him*. If he pray like a seraph never tell him of it. If he be as pious as Baxter, as profound as Newton, or as eloquent as Whitefield, proclaim it not in his ears; let him remain so. If he is esteemed as a prodigy of intellectual strength; if he be admired for his ingenuity at interpretation; if his style should charm the fastidious ear of taste; if his voice be as melodious as the dulcimer, Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of feeling, or dissatisfaction with his performances, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsom adulation. Ministers hearts are much like yours, capable of inflation by pride and self-conceit.

On the other hand you will never be the medium of communicating information to him that will tend to perplex his mind, unless you have special reason to believe that he ought to know it. If there be petty differences among yourselves, endeavor speedily to adjust them. Unless it be positively necessary, in order to guard him against deception, do not expose to him the particular character of his hearers. If any speak against him, and you know the insinuations or charges to be false, let him be a stranger to the calumnies, and be yourselves the defenders of his reputation. By neglecting these cautions, you will subject him to much solicitude and perplexity of mind, that will in its tendency, unless counteracted by extraordinary grace, prove highly injurious. He will be discouraged; he will imperceptibly acquire towards those individuals a secret dislike; and his preaching will possibly become too personal. His mind should be kept perfectly free from every extraneous

consideration, that can disturb his equanimity, or throw his feelings out of their true polarity. If his soul must ever be agitated, let the causes of excitement be such as belong to his lofty vocation—the brevity of life—the value of the soul—the holiness of God—the listlessness of a perishing world.

From the American Tract Magazine.

TRACTS.

The Agents in the Great Valley.

Of the six Agents of the American Tract Society now laboring in the Valley of the Mississippi, Mr. Wright is in the vicinity of Pittsburgh; Rev. Mr. McAbey in Western Virginia; Mr. Furman in Ohio, near Cincinnati; Rev. Mr. Eastman, the General Agent, having visited Pittsburgh, Cincinnati, Louisville, and Nashville, is now in St. Louis, Missouri; Rev. Mr. Case is in Alabama; and Rev. Mr. Vail, having visited Mobile, is now in Natchez or New-Orleans.

The following extracts from their correspondence, cannot fail, we think, to impress on the mind of every reader the considerations:

That the enterprise of supplying the Valley of the Mississippi with Tracts, is among the most important present objects of Christian benevolence, and that our past neglect of that portion of the country is truly unaccountable;

That an Agent for the Tract Society may now be among the most useful of all the laborers in the Western World, not merely by promoting the Tract cause, but proclaiming the messages of the Gospel, and rousing the friends of Christ to effort;

That the number of laborers for the Society in that field ought to be immediately increased, and consequently,

That it is very desirable that a number of additional devoted men should immediately enlist in this service.

From Rev. Mr. Eastman, dated at Cincinnati.

From the time I commenced my services for the Society, three years ago, I never have been placed in circumstances of greater promise, or in a field where my labors were more needed, than since I arrived in this city, and never has my lot been cast among a people who have manifested a greater readiness to engage with me in promoting the Tract cause. Nearly eleven hundred dollars has been subscribed, most of which has already been paid and remitted for Tracts. This money is raised expressly to increase their Depository; not a farthing of it is returned to the donors; and it is exclusive of their annual subscription. One Gentleman, who, but a short time since, felt little interest in the subject of religion, subscribed \$50. It is hoped that the sum will still be increased.

In addition to what has been done for the Depository, a *Young Men's Tract Society* has been formed, auxiliary to the Cincinnati Tract Society. This Society, I think, promises to do much for this city. The Board of Officers, consisting of sixteen active young men, have resolved to visit every part of the city, to solicit subscriptions and to distribute Tracts. Their subscription is now rising of \$100. One of the

Directors asked a Jew to subscribe: he declined. The Director gave him No. 104, (*Anecdotes of the Usefulness of Tracts*;) he read it, and the next day came of his own accord and gave him a dollar.

In addition to all that has been done by the Gentlemen, five Ladies' Societies have been organized: viz. one by the Ladies of the Union Baptist Church, one by the Ladies of the Second Presbyterian Church, one by the Ladies of Christ Church, one by the Ladies of the First Presbyterian Church, and one by the Ladies of the new Baptist Church.

These Societies have all commenced under very favorable auspices. I know of no reason why they should not be as efficient, in proportion to their means and numbers, as the Ladies' Societies in any of your eastern cities.

The people here are not insensible to the interest which is manifested at the East, in behalf of the western country. The influence of the donations made in Boston, New-York, and elsewhere, to promote the Tract cause in the Valley of the Mississippi, is already felt; and I trust it will be felt more and more. The need of Tracts in this country is every day becoming more apparent. An Agent of a Bible Society, one day, while engaged in his appropriate labors, was asked by the Lady of a Magistrate, if he could tell what kind of things *Religious Tracts* were? "Why, Madam," said he, "did you never see a Religious Tract?" "Never," she said. "But a few days ago, a Report of the Tract Society was given to me, and since reading it, I have been extremely anxious to see some Tracts."

The work before us is great, interesting and important. The field is white to the harvest. It is high time to thrust in the sickle. It is to many a matter of great astonishment, that the great national Societies should have been in such profound sleep, in regard to this country, till the last year. If you will now come up to the work like men like *Christian men*, you may in some measure redeem the lost time.

From Mr. C. E. Furman, near Cincinnati.

Men need not say that this country is not destitute of religious instructions to a very great degree. Give the Methodists, Baptists, and Presbyterians all the credit for every inch of ground they occupy, and there is yet "much land to be possessed." A student in theology, whose father has been settled at least twenty years in one of the oldest churches in this country, told me, that, without going five miles from his father's meeting-house, he could get into settlements where three-fourths of the families have no Bibles. But, notwithstanding there seems to be a very general interest throughout the country on the subject of religion, the fields are already white for the harvest. I preach a great deal, aside from my Tract business, frequently to crowded, attentive, and solemn audiences. In five weeks, besides travelling 450 miles, I have preached 31 times. In some cases, I have preached in places where I should have delighted to remain and preach constantly—people all eye, all ear. In some instances, where I have talked upon the subject of Tracts, not only here and there would

you see the tear start from the eye, but whole audiences have been in tears; and, in two or three cases I have had the pleasure of taking the names of every individual, men, women, and children, as subscribers to a Tract Society.

From Messrs. Vail and Case, dated at Mobile.

We are happy to inform you, that we have actually entered upon the great work assigned us in this important portion of our country. Having spent several preceding days in preparation, investigating the wants of the city and country, distributing Tracts, and in consultation with the brethren, &c. we had, on Sabbath evening, a numerous and highly respectable meeting. Several individuals besides ourselves, lawyers and clergymen, were appointed to address the meeting, and much interest was excited. We then formed a large Auxiliary, and opened a subscription for a Depository, from which the interior might be supplied with Tracts. Nearly \$200 was subscribed on the spot, and the subscription has since been raised to upwards of \$400. That sum we forward herewith, and wish the whole of it to be immediately returned in Tracts, at discount.

It is a most painful fact, that, in many large sections of Alabama, it has recently been ascertained by actual investigation, that from one-half to two-thirds of the inhabitants are wholly destitute of the Bible. A very large proportion of the people are also deprived of the privileges of the sanctuary. They are in many places thinly scattered over large tracts of country, without any *Christian privileges whatever*.—Yes, dear Brother, they are literally famishing for the bread and water of life.—Now, as the Church is *unable at present to furnish Ministers* for these perishing thousands of our countrymen, and as the Church *does not* arise in her strength to the work of sending the Bible to every destitute family in our land, shall we refuse, without any delay, to send them those silent and powerful preachers of righteousness, which, *within a single year, may publish the blessed Gospel to every perishing immortal in our land?* But if this work is done, (and what Christian or patriot can be willing to see it any longer neglected?) Tracts must be furnished by those who enjoy the gospel and appreciate its divine privileges. And where, I would ask, is the Christian, or the philanthropist, blessed with the Bible, its ministry of reconciliation, and all its inestimable benefits, who will *not now* seriously consider the wants of his ignorant, dying, perishing countrymen, and then reflect how much he can *now do* to enlighten and save them, by aiding the Tract cause? Never do I so deeply realize the value of money, as when I think of sending, for a single dollar, 100 Gospel-sermons—100 Tract-preachers—into as many destitute families, seldom, if ever hearing a Gospel-sermon, and wholly destitute of the Holy Scriptures. In view of such a reflection, who, that loves the souls of his fellow-men, will hoard up his money, or throw it away for purposes of display, and fashion, and amusement?

Mobile contains about 8,000 or 10,000 inhabitants, is rapidly increasing in wealth, and promises to be a city of first importance in the

southern country. In attempting to effect the general distribution of Tracts among the inhabitants of the city, we have found most efficient helpers in the *Ladies*, a number of whom are truly Missionaries.

From Rev. Mr. McIlroy, Western Virginia.

On the west side of the mountains in Virginia, are 18 counties, containing perhaps 90,000 inhabitants, and embracing some of the most destitute regions in our whole country. Never before was I so deeply impressed with the *value of cents and moments of time*, as since I have been engaged in promoting the Tract cause in these counties. During the last two months and a half, my travelling expenses have been less than \$3. The people generally, manifest a strong interest in the Tract cause, though I find many who had *never seen a Tract*.

From Mr. E. Wright, dated at Pittsburgh.

In many counties in Western Pennsylvania, I find many who *do not know what a Tract is*. But, just in proportion as people have read and circulated them, are they convinced of their usefulness. The Tract cause is adapted to the wants of the people. It will do more for this western world than all its wealth can ever pay for.

A Mr. A—, of P—, who absented himself from public worship, and frowned upon the Missionary operations of the day, had the Tract, "The Church Safe," presented to him, about one year since, by a female solicitor for the Missionary cause, whom he had repulsed with some severity. Meeting her awhile after, he said, "Did you not select that Tract especially for me?" She replied that she did. "Well," said he, "I am *mis*taken—I have *done* wrong." He soon after established family worship, and joined the church; since which time four of his older children have professed their faith in Christ. "The Church Safe" seems evidently to have started this whole train of blessings.

WANT OF DONATIONS FOR TRACTS FOR THE HEATHEN.

Official and urgent applications have been made to the Committee of the American Tract Society to aid the Baptist mission among the 17,000,000 of Burmah, and the American mission at Ceylon among the millions who speak the Tamul language, in their Tract operations. These calls from our brethren laboring among the perishing heathen, the Committee feel that they cannot refuse to answer; and they have resolved to make an appropriation for the aid of each of these stations, though their treasury is now *entirely empty*, and the Committee are called this day to advance funds from their own personal pecuniary resources, to meet obligations for paper on which the Tracts are printed.

We earnestly wish, that those who feel interested for the circulation of Tracts among the heathen, whether at Burmah, Ceylon, or elsewhere, would transmit their donations to be appropriated to this object. They should be addressed to Mr. W. A. Hallock, Corresponding Secretary of the American Tract Society, 144 Nassau-street, New-York.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke

THE CONTRAST.

CHAPTER V.

(Continued from page 699.)

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof,
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.

COWPER.

A painful discovery—Anonymous letters—A party—Cards—Advantages of religion—Novels—Reading for amusement—Decision and consistency—Reflection thereon.

It is easy to imagine what consternation filled the minds of *Le Monde* and his clerks, at the discovery of a forged bill! Suspicion was now all alive; but whatever might be the secret conjecture, nothing was divulged. *Le Monde* himself was indefatigable in his pursuit of the offender, but determined not to fix the charge upon the innocent. His first step was to take up the bill, and next to trace out those who had indorsed it. All that transpired he kept within his own breast, nor even mentioned any thing respecting the affair to any one in his own family. He had already seen four of the parties, through whose hands it had passed, but one of those whose name appeared could not be found. Yet *Le Monde* had strong suspicions, which induced him to watch diligently, and to commence an examination of his warehouse goods. He discovered a vacancy in some of the shelves, and that many yards of superfine cloth were missing! While this was in agitation, he received a note one morning stating that all their attempts to discover the drawer of the bill would be in vain, for the delinquent was in his own house! There was no name to the note, the writer apologized for the omission by the circumstance of the delicate nature of his communication.

Anonymous letters are generally regarded as the resort of mean and cowardly spirits. Many an excellent character has been grieved by the reception of an abusive letter, fraught with unfounded insinuations, the production of one, who, like a base, evil-minded assassin, sought an opportunity to stab in the dark. There may be instances which may justify an anonymous epistle, but they are very rare. Such productions are for the most part badly received; the writer is supposed to be a secret enemy, who takes this method of expressing his malignant disposition, towards the person addressed.

The mind of *Le Monde* was much agitated. He scarcely knew in whom he could confide. The property that had been secretly conveyed away, was by no means inconsiderable, yet he knew not the exact amount. He maintained his resolution to take no further steps, but to observe carefully and diligently passing events.

The storm that had arisen was at length appeased, and a calm succeeded; but it was the "treacherous calm," which indicated the approach of a still more violent tempest.

Melville had much to try the nature of his principles, and the reality of his religion. Every method had been resorted to in order to induce him to visit the theatre, and to form one of a party to *Vauxhall*. Sometimes a box ticket was forwarded to him---at another time he was invited to spend an evening with a friend of *Elworthy's*, where there was to be a musical party. *Melville* accepted it, but to his utter astonishment, *cards* were introduced! "Come, Mr. *Melville*," said an interesting young lady, "I hope you will join us at cards. We mean to have a little music presently." "I never play, madam," said *Melville*. "Not at cards, sir?" "No, madam." "Then I suppose you have some religious objection to them." "My objection is, that it occupies time without affording any remuneration, to which I might add, that it opens a door to a train of evils---excites bad tempers---produces quarrels---and leads to gaming and other vices. Were there no other evil attached to it, this would be sufficient---that it induces a habit of *trifling*, and detaches the mind from solid and beneficial pursuits." "Well, sir, if you have such serious objections I will not press you. Then I suppose you do not play at back gammon, draughts," &c. "No, madam, I engage in nothing of the sort." "Oh! dear sir, what a mopish life you must lead! I presume then you never go to the play, nor to any place of public amusement?" "No, madam, I have no desire for such things."

"Poor young fellow," said an elderly matron, "I dare say he would sooner go to hear preaching. I presume, sir, (addressing herself to *Melville*,) your parents were very religious, and that you were brought up in that way."

"They were, and are still, very conscientious in their profession of religion, and certainly taught me that one part of religion consisted in not loving the world."

"Oh! but my young friend, God Almighty designed these things for our recreation and happiness."

"I have never read that in the Scriptures, madam."

"The Scriptures! my young friend, oh dear, we must not read them too much, for they are very mysterious, and we must leave our spiritual guides to explain them to us: for my part I see no harm in an innocent game at cards. There are many who do not play that do worse. Better play at a friendly game than scandalize our neighbors."

"I see no necessity for scandal, madam; I believe you will acknowledge that there is more scandal at a card-table than in any other situation."

The matron made no reply, and a silence of some minutes ensued, which was at length interrupted by a young gentleman, dressed *a la dandy*, tightly begirt with stays, and decorated with a quizzing glass, who, turning to Melville, said, "I suppose, sir, you *preach*, sometimes?" "No sir, I am happy to be a hearer." "Ha, ha, well, 'pon honor, I think you would make a good preacher. I suppose you never smile, nor indulge in a joke."

"I do not know why you should suppose this. If you consider me to be religious, you ought to know that 'religion is the soul of happiness'—that it banishes sorrow, and chases despair from the heart—that it guides into the way of peace, and produces real and permanent delight. So full of joy itself, that it seeks not such auxiliaries as have been referred to in this conversation. Allow me, sir, to recommend you to study the subject seriously, and you will soon be convinced that there is every thing in real vital religion that conduces to cheerfulness."

The young dandy dropped his glass, and bowed assent to the remarks of Melville. He felt that he could not maintain a conversation with one who appeared to be so capable of defending his subject. The very presence of a good man has a powerful influence on the gay and dissipated, and although they may not accord with his principles, or assent to what they term his *precision*, yet they cannot but approve his conduct.

A good man seen, though silent, counsel gives.

A manly, unequivocal avowal of attachment to heavenly things, is highly commendable, and indispensably necessary, and when it is combined with a modest humble demeanor, it will always be received with respect, even by persons of a hostile character.

The conversation that ensued suspended the introduction of cards, and music was eventually introduced. Some delightful pieces from Handel were played by a young lady, with peculiar taste, and admirable execution. Cake and wine were now brought in, and a short but lively conversation closed the evening, in which Melville modestly expressed his sentiments concerning many works which had been mentioned, frequently declaring the delight he experienced in history, poetry, &c. Novels were referred to, and Melville being asked his opinion on them, observed, that he considered the far greater number of them to be not only injurious to the morals, but productive of serious consequences. That circulating libraries, where novels were principally lent, were an evil not only to respectable young ladies, but especially to servants, whose time and money were wasted, and ideas of the lightest and most pernicious sort infused into the mind.

"But there are some good novels," said the dandy.

"Oh certainly," exclaimed the venerable matron. "I have read *thousands* of them in my life, and I have admired some *few* of them as containing very good sentiments."

"Only a *few* of them!" said Melville. "It is on that principle I do not make them a part of my reading, for to use the remark of Dr. Young,

'If a man were to find one pearl in an oyster, out of a million, it would not encourage him to commence fisherman for life.'"

"Then you do not read to be *amused*," said the dandy.

"My time is too limited to read for mere *amusement*," rejoined Melville. "I endeavor to blend the *utile et dulce*, for I have been taught to make much of time and to value *moments*, and therefore endeavor to abstain from what is unprofitable, and to deliberate before I accept an invitation, determined if possible either to do good or to get good."

There was something in the manner of Melville that commanded approbation, and when he had taken his departure, even the dandy exclaimed that he was a charming lad, although his ideas were singular.

"That arises from his education," said the matron, "probably a little intercourse with fashionable society, will rectify his prejudices. Yet I could wish that some of my children were equally promising. At any rate we could not reply to his remarks with any chance of success."

"I could have *joked* them away," said the dandy, "but he soon despoiled me of that weapon, and looked so *grave*, that I was completely silenced."

After Melville had retired to his room, he began to reflect on the incidents of the evening. He perceived the importance of resolution and consistency. 'If a man will be my disciple, he must deny himself and take up his cross daily, and follow me.' He *must*, for the law of the kingdom of God is absolute. He that is a friend of the world is the enemy of God. 'This is the victory that overcometh the world even our faith.' A constant warfare must be kept up. Watchfulness and prayer must be perpetually resorted to. There are in every town persons of the very worst principles, whose sole delight is to corrupt the youthful mind, and when a father sends a child from home, he needs to pray that God would keep him from the evils of the world. Infidels, gamblers and profligates are to be found in the common pot-house and in the superb hotel; in the humble cottage and in the stately mansion. Abandoned minds take a satanic pleasure in leading a youth from the path of virtue. They call darkness light and light darkness; evil good and good evil. Like their grand progenitor, they adopt the maxim:

To do ought good shall never be our task
But ever to do ill our soul delight!!

Melville determined that nothing should move him, but he determined this in the strength of God, and having committed himself to the divine protection he calmly retired to rest and sunk on his pillow,

As in the embraces of his God
Or on his Saviour's breast.

(To be continued.)

THE SABBATH SCHOLAR.—In January last, one of the teachers in the Sabbath school in Cedarville, N. J., offered to give a Bible, worth one dollar, to the scholar who would commit to memory and recite the greatest number of verses of Scripture in six weeks. A girl about 11 years of age recited during the time 2667 verses.

RELIGIOUS INTELLIGENCER

NEW-HAVEN, APRIL 4, 1829.

LATEST FROM LIBERIA.

Despatches have been received by the Colonization Society from their new agent, Dr. Randall, as late as the 3d of January, confirming the report of the accident which befel the acting Governor and seven of the colonists.

Mr. Randall, it will be seen, succeeded soon after his arrival, in finding an opportunity of conveying the letter of the liberated Moor, Abdul Rahhalman, to his friends in the interior. He has since the departure of Dr. R. sailed for his native land, and we may look hereafter for interesting returns respecting his reception, and the events which it is hoped may grow out of it.

Soon after Dr. R.'s arrival at the Colony, says the Journal, he ascertained that there was in the settlement a Mandingo, or Mahometan Priest, from the interior of the country. He immediately sent for him, and by the assistance of Mr. Gomez, a highly intelligent African, educated in Europe, was enabled to converse with him, and obtain a translation of Prince Abdul Rahhalman's (or Aramana's) letter, (who, it will be remembered, was recently emancipated in this country,) to his relatives in Teemboo, capital of the Foulah Jallow country. The Mandingo was from Sura, a country bordering upon the Foulah Jallow. Dr. R. furnished him with a copy of the letter, and promised him a handsome reward if he would bring back an answer from Teemboo. The following is a literal copy of the letter, as translated by Mr. Gomez.

"To Abdul Gaudilly and Mahamado, of Foulah Jallow, Teemboo:

"This letter is sent by me, Abdul Aramana, to Abdul Gaudilly, to inform you that the good people of America have redeemed me and the whole of my family from slavery. I have therefore forwarded these few lines by the favor of Mr. Richard Randall, and have desired him to forward it, if possible, to my country, to you. I expect, by the help of God, to visit my country again in a short time; and I write this to let the whole of my country know the generosity of the American country, which I shall be more able to express, myself, when I have the blessing to revisit my country. ABDUL ARAMANA."

The Prince has since embarked, with his family, at Norfolk, for the African Colony, and probably, before this, has reached his native continent.

RELIGIOUS INTELLIGENCE COLLECTED IN THE MONTH OF MARCH.

[FOR THE MONTHLY CONCERT.]

AMERICA.—Progress of Civilization among the Seneca Indians in the State of New York.—A good degree of civilization exists among this people, which is to a great extent the result of Missionary efforts. The most of them have ordinarily produce enough to carry them through the year; and many of them sell considerable quantities in the market, such as pork, cattle, corn, hay, potatoes, oats, peas, beans, wood, &c., whereas a few years since, these same people as a body, were nigh starvation a great part of the year. But in nothing perhaps, is their civilization more apparent than in their style of building. Their log cabins, and pole barns, half-covered with bark, are now frequently exchanged for substantial, well made houses and barns.

They have all the means of rendering themselves independent, where they have sufficient energy and industry to do so. Of this, however, it is to be lamented that they have yet so small a share, though the spirit of industry appears to be extending itself through the nation. About one-half of the Seneca have renounced their former superstitious and heathenish rites, and embraced Christianity; and are in favor of the introduction of Christianity and the arts of civilized life. The remainder are attached still to the former religion of the tribe, and opposed to all the changes which have taken place. They have heretofore manifested much hostility to the efforts made to extend a knowledge of the gospel. A society has been formed among the Christian females and another among the males at Cataraugus, for the purpose of aiding in the support at school, of children whose parents are poor or are pagans. Each of these societies contribute more than \$20 annually. The Indians at Tuscarora have erected, principally at their own expense, a chapel 38 feet by 28, which is generally well filled on the sabbath with white and red people. The Indians have contributed the summer past 12 or 13 dollars in aid of Foreign missions.

Indians in Canada.—From the Grand river and Credit stations there have recently been sent out to other places 11 native laborers. The work of grace among the Mohawks is great, both at Grand river and at the Bay Quinty. A letter lately received from the latter place, says,—"Nothing now remains for a general awakening but laborers who can speak and pray in their own tongue. So athirst are both the Mohawks and the Missaugahs for the scriptures and hymns in their own tongue, that they every where inquire when they can obtain them. The work in this country is great and marvellous. Hundreds are giving themselves up to the Lord and calling for our instruction."

Revivals of Religion.—At Jamesville, New-York there are 50 subjects. The same number are mentioned at Le Roy. In Kingston, Ulster Co. there are 40.

A state of interesting revival still exists in Boston particularly in Park-street, Hanover, Union, and Green-street churches; as also in South Boston—There have been 500 hopeful conversions in Lowell Mass. within two years past.

In New Hampshire, there are revivals in Washington, Hillsborough, and Franklin. About 90 conversions are spoken of in these places.

In Preston, Conn. there are between 50 and 60 hopeful conversions. Revivals also exist in Hartford, Wethersfield, Berlin, Middletown, and Griswold Conn.

Bible Cause.—An interesting meeting was held in New Orleans, with reference to this subject last month, attended by many individuals of high standing, who advocated the object. A subscription was made of \$779.

A State Bible Society has been formed in Illinois. *Sabbath Schools.*—"In the sixteen counties embraced in the W. S. S. Union, the population exceeds

600,000, of whom 150,000 are proper subjects of Sabbath school instruction. Two years ago 13,000 were enrolled in our schools,—one year since, 30,000,—now, 50,000 attend school. The Sabbath school has been planted in every town, and in some places in every school district. We mean to put the Testament into the hands of every child who can read it, and shall endeavor to bring all into the Sabbath school during the summer."

Free Masonry has occasioned great excitement in the state of New-York, for the last two years, and greatly to the detriment of the immediate interests of religion. It is, however, in a measure subsiding, and a very interesting revival now exists in Le Roy, where the disturbances connected with masonry commenced.

SOUTH AMERICA. is involved in gross darkness, in evidence of which the most affecting facts are almost daily disclosed. Mr. Torrey states that more than nineteen-twentieths of the people are dead in ignorance and indifference to all religion. To provide Bibles for the people is only a small part of the work of an agent. In thousands of cases the people must be informed that such a book exists, and in other thousands, a desire to possess it must be excited before it can be gratified. The sympathies of the American church should go forth to these people, perishing for lack of vision.

LIBERIA.—Recent intelligence from Liberia, confirms the news of the death of the Rev. Lott Carey, (who, in the absence of Mr. Ashmun and before Dr. Randall arrived, superintended the concerns of the Colony,) and of seven of the colonists, by the accidental explosion of gunpowder. In other respects the affairs of the Colony were prosperous.

The following remarks of Dr. Randall, show the wretched condition of the native Africans:

"As low in the scale of humanity as we consider the degraded slave in the United States, he is here much exalted when compared with the native African. Even the re-captured African who has remained as a slave in Georgia but one year, here occupies a high grade among his savage countrymen, and becomes the means of extending the light of civilization and Christianity among them. I have under my charge, as United States Agent for re-captured Africans, a town of these people, who were but one year in the United States, and one year at service in the Colony. They are now comfortably fixed in their bamboo houses, with good farms about them,—and I was pleased to find that the best house in the village was devoted to Christian worship. The establishment of this town was one of the last acts of benevolence and philanthropy of the lamented Lott Carey."

A subscription has been started in this country with proposals to raise \$20,000, to be applied to the purchase of a vessel to belong to the American Colonization Society. A number of gentlemen have already subscribed \$50, on condition that 400 subscribers shall pledge themselves to pay each the like sum, within 12 months from the 1st of January, 1829.

BOMBAY.—A printed report of the native free schools under the care of the Bombay mission has recently been received. The number of schools is 26—16 for boys, and 10 for girls. The total number of boys now on the teacher's list is upwards of 1,000. The whole number of girls, upwards of 500.

GREECE.—The most interesting intelligence has been received from Greece during the last month. Every facility is now afforded for benevolent exertions in that country. Greece stands with outstretched hands, for the Bible, for books of every description, for instruction. And they look to American Christians. *We must hear the appeal.*

SANDWICH ISLANDS.—The attention to religion at Kairua still continues. Twenty natives stood proposed for admission into the church, in October last. The affairs of the mission still prosperous—the blessing of God accompanying the labors of those devoted men, who are laboring among that once heathen people.—The two Catholic priests, whose arrival at the Islands has been mentioned in our religious papers, seem to be private adventurers, whose influence will be scarcely felt so long as they withhold the Scriptures from the people. Two laborers have, however, been obliged, in consequence of declining health, to return to this country—Mr. and Mrs. Ely, who sailed from New-Haven, 1822.

For the Religious Intelligencer.

REV. MR. BREWER'S JOURNAL.

(Continued from page 702.)

SEPT. 20th, 1827.

We were becalmed during the night within ten or twelve miles of the island of Andros. Early in the morning, a light vessel which had every appearance of being a pirate, was discovered making towards us in the direction of Ipsara. Instead of hiding our valuables as yesterday, we prepared to give them a warm reception. Our cannon and small arms were all charged, and the swords and boarding pikes laid in order upon deck. At the same time our boats were let down, and all the spare hands employed in towing the vessel towards the principal town. By way of precaution also, and on my offering to bear the expense, one of our guns was fired, on which the boat sheered off towards Negropont. Afterwards on seeing us enter the harbor, they ventured to come within hail. She proved to be one of twelve or fifteen small craft, taken but a few days since from the Turks of Mitylene.

At a distance Andros appears to be not only a continuation of Negropont, but also of Tinos. Chains of hills extending across the breadth of the island, divide it into three principal parts, the North East, Central, and South West. Our harbor is in the central division, on the western side. A deep valley extends from this place almost through to the sea. As we approach I discover less verdure than I had been led to anticipate from the description. Still the side ravines, which open nearly at right angles into the larger, are well watered and delightfully green. In the vernal months, and after the autumnal rains have fallen more copiously, the whole island must have a charming appearance.

As the captain stood gazing with his glass at the crowd on the shore, I asked him, *εχισ τα παιδια*—“Have you children?” *εχω*—“I have,” he replied, and wiped away a tear. Afterwards I was interested to see him sit down and quietly read from

the New Testament, notwithstanding all the noise and confusion which, as is especially the case in Greek vessels, were prevailing on board. The sailors, as we drew nigh the land, came to ask paras for tapers to be burned, as a thank-offering, before the image of the virgin in a church on the hill. This we from principle declined, but promised in stead to send the church a present of tracts and a New Testament.

Being prevented by a sudden change of wind from reaching at once the place of anchorage, several boats put off from the shore with impatient friends, in their holiday dresses. There was something exceedingly neat in their appearance, with their red caps of a stuff resembling broadcloth, fitting closely about their heads, and surmounted by a tassel of light blue; a tunic of striped calico; pantaloons of some gay color, and the stockings of white. Several of them also wore on their hands one or more ancient gems, set in silver or gold. Intimate friends embraced and gave each other the hand; others were content with the last mode of salutation. Learned from our visitors, that the whole Archipelago was swarming with pirates, and that during the few months' absence of their friends, a descent had been made upon this island by a noted captain, who was slain with 30 or 40 of his men. All the remainder were made prisoners and sent to Syra, but the governor of that place refusing to receive them, they had probably been set at liberty.

On landing, we were straightway invited to the house of an elder brother of the captain and supercargo. These three gentlemen, Messrs. Anthony, Nicholas and M. Birikos, we soon found to be the persons of most consideration in the island. In dress, and manners, and liberality of sentiment, they differed essentially from the other families who constitute the aristocracy of the place. This no doubt is to be referred in a great degree to their commercial pursuits. We were introduced to the family of Mr. Birikos, and entertained with great hospitality. Coffee, wine, sweetmeats, and fruit were served up, and we entered into a free conversation on the objects of our visit. Our host listened with great attention, to my statements and the explanations which were given by the captain. In conclusion he expressed his decided approbation of the circulation of the Scriptures, and engaged himself to act as agent in this place.

When we first reached the shore, we saw evidence that we were no longer in a Mahometan country. The streets were crowded with swine, and while we were sitting in the house of Mr. Birikos, on a sofa covered with the richest stuffs, one which entered the room was scarcely regarded as an intruder. My Greek companion, who had now for some time been disused to such a state of society, could not refrain a smile, but the occasion of it seemed not to be perceived by our host. In justice however to the lady of the house, I should say, there was far greater cleanliness manifest, than I have been accustomed to witness in the dwellings of the Levant. At Constantinople, often in the course of a few minutes' visit to a poor family, scores of vermin will find their way upon one's garments. The walls of the room in which we were received, were plastered and hung around with some very tolerable pictures of scripture history. These were different from any which I had seen either in Greek or Catholic churches, and bore considerable resemblance to such as are found in our family Bibles. They were probably of Italian origin.

We met some Ionian captains here, who appeared rather too officious for men of honest purposes. It is said the Ionian islanders are extensively engaged in piracy. We were assured by these men, that though they had been in the habit of visiting Andros for many years, they had never ventured unattended more than a mile or two into the interior. Notwith-

standing their remarks, I walked out, with my young Greek friend, (Nicholas Thessalomanes) to a celebrated fountain, three miles north west of the town. According to the Andriotes, this is the place where the favor of Bacchus is fabled to have been manifested, in causing the fountain to pour forth wine. From the description of Bartholomew I should suppose this to have been on a hill nearer the sea, where now a Christian church has succeeded to the temple of that divinity.

Our route led us at first through several villages of sixty or eighty houses, and many neat whitewashed chapels. We stopped from time to time to converse with the people and give away a few tracts. We informed them also that the New Testament was to be purchased at the Castle—the term by which the principal town is designated. In reply it was asked if we came in the vessel of Capt. Birikos. As we advanced I was delighted with the novelty and picturesque beauty of the scenery. The ascent was by a very irregular and narrow path worn in the rock, and enclosed by walls of stone, within a few feet of each other. The land was laid out into terraces, oftentimes of not more than half a dozen yards in width, and accommodated to all the windings of the rock. These were thickly planted with lemon, fig, and mulberry trees, and vines. A stream of water dashed along in the deep ravine below, and sometimes the path was washed by a rill, which trickled from a fountain above. As we drew nearer, the wild vine occasionally formed a natural arbor over the way, until at length we reached the spot where a whole stream gushes out from a fountain, beneath a church of fantastic form.

Much as we admired the loveliness of this retired spot, we were not less interested in an individual whom we here encountered. On exchanging salutations with us, and inquiring whence we came, he invited us to partake of such refreshments as a soldier's cot afforded. Following him a little distance up the rock, over which he bounded in his white military dress, with the lightness and grace of an Indian warrior, we entered a room whose floor was of earth, and whose walls were hung round with a few pictures of saints. On the shelf he pointed to a few books containing the church service, his father being, as he said, a priest. He then hastily prepared what was indeed a frugal meal, but which he wanted not the will to make better. Conversation soon inspired mutual confidence. Addressing him, by the familiar title of *δόστος*—“brother,” my companion expressed a desire to learn the particulars of his eventful history. With great seriousness and the utmost apparent sincerity, Nicholas Ipsarianos, for that was his name, thus began,—*Ἄδεστρα μου, Σὺν ἐμοὶ οὐαπτώλος οὐ μεγάλος*—“Sir, (my master) I am a great sinner. I was servant of a Turk in Constantinople, whom I robbed of fifteen thousand piastres. After this, I went on a pilgrimage to Jerusalem, and on my return by way of Egypt, redeemed thirty-two Candiotae (Greek) captives, for seven thousand of those piastres. I then went to the Morea and became a soldier under Favier, and was in the Acropolis during the late siege of Athens.”

While this conversation was passing, his father, a venerable old man, came in, and it was not long before we found ourselves acquainted. Papa Andreas, (Papas, or Father, is the common title given to the Greek priests) Father Andrew, on our being introduced to him, took from his girdle two fine peaches, a present doubtless from some one of his flock whom he had been to visit. These he insisted we should receive, though it would have afforded us higher satisfaction to have left them for his own dessert, after his meal of damaged barley bread and salad. The good father spoke with much emotion on the subject of liberty, and shewed us a commentary on the *Revelations*, which contained the same ideas prevalent

among Protestants, of the approaching downfall of the Mohammedan power. His son, after a youth of profligacy, seemed to have come under the influence of strong religious feelings. I endeavored to give his mind a useful direction; spoke of the desirableness of circulating the Scriptures in their modern language, and in return for their hospitality, promised to send Father Andrew a copy of the New Testament, and a parcel of select tracts to his son.

Taking leave of our worthy hosts, we then hastily returned to the Castle, receiving friendly salutations from the crowds whom we passed. On our way out, we inquired of a countryman to what use a small white building, of singular form, was applied. He said it was a pigeon-house, and added that now they killed, without fear, the pigeons which infested their gardens. Before the revolution, this was severely punished by the Greek aristocracy, which here took the place of the Turkish. In the villages we observed that the white turban was worn by the primates, in imitation of the Turks. We saw no instances of this in the town, and afterwards learned that though it prevails to some extent in other parts, it is much ridiculed by the popular party. The girdles of all the people were as thickly set with the ataghan and pistols, as were formerly those of the Turks at Constantinople. The sweet music of the bells, however, and of birds seemingly conscious of breathing the air of liberty, together with the sound of the huntsman's gun echoing along the vallies, finds no counterpart in that city. Except the roar of cannon and the regular discharges of musketry, there no sound is heard, but each one moves along with silent, stealthy step, as if fearful of attracting the notice of his neighbor. In view of the contrast, I could not but feel, that it was almost better to be in a country of robbers, than in a city of slaves.

(To be continued.)

For the Religious Intelligencer.
OUR COUNTRY RUINED.

A. DIALOGUE.

A. *Impoverished—ruined!*
B. *What is that you say, neighbor?*
A. *Why I say our country is impoverished and ruined!*
B. *Our country ruined! why really, Sir, I thought you were a friend of Jackson; you cannot mean that our country is ruined in consequence of his election and induction into office.*

A. *No, I mean no such thing. I wish Jackson well, and every other man; but I envy no man his honors, who takes the reins of government at such a time as this. Who would wish to preside over a nation of bankrupts?*

B. *But pray Sir, explain yourself. I had thought our country was never in more prosperous circumstances. Our financial concerns are in a most happy train; our national debt is fast diminishing; the wealth of the country is rapidly increasing; manufactorys are multiplying in every direction beyond a parallel; new cities and towns are springing up as it were by enchantment; our population is increasing at the rate of one thousand a day; internal improvements are progressing to the astonishment of every one; and colleges and schools are increasing and rising, thus keeping pace with our growing country.*

A. *There may be some truth in what you say; but the greater the pity that such a country, which might sit as queen among the nations, should be impoverished and ruined.*

B. *I understand your meaning, Sir: you allude to the moral causes that are in operation to hasten on our destruction; to the profanation of the Sabbath which so extensively prevails, the transportation of the mail, the running of stages and steam-*

boats on that holy day—to intemperance, that deadly scourge, which is continually sweeping so many thousands away from earth and from hope—to lotteries, in which the rich and the poor are permitted, yea encouraged, to gamble according to law—to theatres, where such multitudes are schooled for the brothel and for the penitentiary. You allude to the lamentable destitution of instruction and means of grace in many parts of our land—to the want of Bibles, and tracts, and churches, and ministers. I acknowledge that this view of the subject seems to cast a very deep shade over our otherwise brightening prospects: yea, I am frank to acknowledge that unless something can be done, and that unless something speedily is done, to check this desolating torrent of iniquity, and to scatter light among those who now sit in darkness, there is very great reason to fear that we shall ere long as a nation perish in our iniquities.

A. Sir, you mistake my meaning altogether. I admit that there is some danger to be apprehended from the sources you have been mentioning; and for one, should be very glad if these evils could be done away; but we have among us greater, sorcer evils than these. I allude, Sir, to what are commonly called by the name of *Benevolent Societies*. These Sir, these, like the horse-leech, have fastened upon us, crying *give, give*, till they have well nigh sucked all the blood from our veins. Sir, we are impoverished, ruined!

B. You surprise me, Sir.

A. Yes, Sir, and every one will be surprised and astonished when they come to get their eyes opened to this subject. Why Sir, within a few years the people in this country have been gulled, by these same *Benevolent Societies*, out of nine hundred millions of dollars!

B. You mean nine hundred thousand, Sir.

A. No, I mean as I say. I mean nine hundred millions. It is so stated in the papers.

B. Well Sir can you believe this statement to be true?

A. True? No doubt of it at all.

B. You can then furnish some proof of the fact.

A. Proof! why, Sir, as to proof there is no doubt enough of it, if we could only get at it; but here lies the difficulty. Why, Sir, only think what a host of agents and collectors we have calling upon us continually. Who can tell how much money they flinch out of the people?

B. You say, Sir, nine hundred millions of dollars within a few years; but what we are now after is the proof; but this you say is difficult to be got at. Pray, Sir, what is the amount of all the monies received by all the principal Benevolent Societies in this country, as it appears from their reports?

A. Be the amount as stated by them more or less, I care not. I have no confidence in these reports.

B. Then you suppose that all those who have the management of these Societies are dishonest men, that they are not to be trusted. Is it not quite strange, that such men should be selected by the public to take charge of their charitable institutions? Are there no honest men to be found? But before you condemn these men, just think who they are; of their standing in society; of the characters which they sustain. Think for a moment, and then tell me if you would dare to pronounce them dishonest men.

A. I should not: many of them certainly are men of high standing in the community, and for aught I know, they may render a faithful account of all the monies which they may receive; but how know we that a tenth part of what is collected by agents and others, ever comes into their hands? Take, for instance, the American Board for Foreign Missions. They have their Associations, male and female, and collectors by scores in almost every town and village in the country. Who knows how many thousands

and millions may be pocketed by them before it ever reaches the Treasurer? Among the many thousands of collectors which are employed, it is surely no breach of charity to suppose that some of them may be dishonest.

B. Say we admit the fact; yet no one will contend that this is their general character. It will be admitted that persons are generally chosen for collectors, who have the confidence of their neighbors and of the public. But suppose one in a hundred should be disposed to be dishonest, would it not be difficult for him to defraud the treasury out of what he had collected? The last year I was a collector, and there was scarce an individual in the district but what knew how much every other individual subscribed. They knew too the whole amount. The names of the subscribers, with the sums annexed to their names, were all in black and white; and at the annual meeting, when returns were made, most of the contributors were present. Now, Sir, how should I have retained one half of the amount which I had collected in my own hands, had I been so disposed, without being detected?

A. I see it would be difficult.

B. Well, may not the same be said of every other collector? Are there not always enough in every place to detect any thing like dishonesty?

A. Admitting this to be true, the money has not yet reached the Treasurer of the Board.

B. No, we have traced it no farther than to the Treasurers of the Associations. But each Treasurer, before he sends the money to the Treasurer of the Auxiliary Society to which the Association belongs, or before he sends it to the Treasurer of the American Board, (if not connected with any Auxiliary,) reports to the Association, at the annual meeting, how much he has received from all the collectors, and his account is audited. It is of course known how much has been raised by the Association. And now if each Association have satisfactory evidence that their money is transmitted to the Treasurer of the Board, is not this all that is necessary to be further known on the subject?

A. All that needs to be known, surely, so far as our present inquiry is concerned, is to know that the money finds its way into the treasury of the Board.

B. You know full well that the monies which our Associations have raised from time to time, have been sent on, and that credit has been given for it in the Missionary Herald. Had it not been so, should we not have known it?

A. Most likely we should.

B. In like manner, if what has been collected in other places had not been sent on to the Treasurer, and placed to their account, would not the thing have been known?

A. No doubt it would, for people are apt to look out well for their money.

B. But have you ever heard any complaint on this score, that monies have been collected of which no account has been rendered?

A. I have not.

B. Is there not reason to believe, then, that a true and faithful account is rendered of all the monies collected and transmitted to the Board, and by parity of reasoning, that a true and faithful account is rendered of all the monies contributed to aid the funds of our Benevolent Societies?

A. I see not how we can well avoid the conclusion.

B. What then is the annual amount received by all the Benevolent Societies in our country?

A. Why Sir the sum must be immense, and unless this benevolent mania can be stopped we are a ruined people.

B. But facts are what we want; and facts on this subject are not so difficult to come at as many seem to imagine. And now permit me to say, that having

examined this subject with some good degree of attention, the amount received annually, by all the Benevolent Societies in this country which you can name, that receive their income from the charities of the public, does not amount to *half a million of dollars*. The receipts of the American Board, which has a larger income than any other of our Benevolent Societies, the last year, amounted to only about one hundred thousand dollars. The income of all the Bible Societies in the country did not exceed another hundred thousand,—and more than two thirds of the whole of this was actually paid for Bibles received, and is not therefore to be put down to the score of charity. The American Tract Society the last year received forty-five thousand dollars,—thirty-two thousand of this was however in payment for tracts sold. The Home Missionary Society received twenty thousand dollars—and these societies have the largest incomes of any that can be named.

A. I perceive you would reduce the whole amount to a very inconsiderable sum, compared with what I had supposed.

B. I have no wish to reduce it a single cent beyond the bounds of truth, and it is full time that the misapprehensions on this subject were done away. Instead of hundreds of millions being gulled out of the people, I am fully persuaded that not even *one* million of dollars is entrusted annually to all the Benevolent Societies of which our country can boast.

A. Well, even a million of dollars sent out of the country every year is no small sum.

B. True, a million of dollars is not to be despised. It is enough to light up the lamp of truth in hundreds of thousands of dwellings, and to direct their inmates in the way to heaven. But why do you speak of taking this money out of the country? The worshippers of Mammon have no reason to be alarmed on this account. Their gods are not taken away.

A. But pray what becomes of the money?

B. Why, Sir, a very great proportion of it goes to encourage home manufactures, and manufactures too of the most useful kind, to give a spring to industry, and to promote learning and morals. What is contributed to the Bible and Tract Societies, for instance, goes to the paper-maker, to the type-founder, to the press-maker, to the printer, to the book-binder, and whilst the money passes into their hands, again to find its way among the public, Bibles and Tracts, by thousands and by tens of thousands, go forth in every direction, to enlighten, to sanctify, and to save. All the money, with exceptions too small to be taken into the account, is retained in the country. This is true of all the monies received by our Domestic Missionary Societies, Education Societies, Sabbath School Unions, and almost every benevolent Society that can be mentioned, with the exception of those which are engaged in foreign missions. And even these spend no inconsiderable portion of their funds at home, among the aborigines of this country, and in furnishing such supplies as are sent to our missionaries abroad, or in paying for the expenses of the voyage and the necessary outfit for those who go on foreign missions. I doubt much whether it would be found on examination, that even fifty thousand dollars are sent abroad annually by all the Benevolent Societies in our land. And will fifty thousand dollars sent abroad by twelve millions of people for the purpose of extending the boundaries of the Redeemer's kingdom, impoverish and ruin our country? Can you, Sir, sincerely believe any such thing?

A. I hardly know what reply to make. Perhaps we may as well dismiss the subject for the present.

B. And on some future occasion perhaps you will permit me to show you, that our Benevolent Societies so far from impoverishing and ruining our country, do in truth add to its honor and praise, to its prosperity, wealth and strength.

REVIVAL IN BOSTON.

To the Editor of the Columbia Register,—

DEAR SIR:—I send you for publication, the following cheering intelligence, just received from a friend in Boston, under date, March 5th.

Your friend, &c.

"I am happy to inform you, that the work of grace, with which this city has been favored more than two years, still continues. Park Street, Hanover, Union and Green-st. Churches, are particularly favored at the present time. The number of anxious inquirers in these societies, is such, as to encourage our hopes that this good work will continue to be progressive. The new societies also, in Salem and Pine streets, have pleasing prospects. The church too, in South Boston, has nearly doubled its number of members within the last two years. Old South Church has been much enlarged since the revival commenced. For all these mercies, we are bound to render unfeigned thanks.

"The general system of means in these churches, I believe is as follows: After preaching on the Sabbath, a meeting for inquiry in the evening is held, and a corresponding meeting for prayer. On Tuesday evening, lectures in the respective vestries, intended particularly for the impenitent. On Friday evening, church meetings for prayer, and spiritual improvement, intended more particularly for the churches.

There has been very little variation in this general system of means, for nearly three years, except that in some of the churches, more particularly the new churches, there have been not unfrequently Sabbath evening lectures, instead of inquiry meetings."

The above refreshing intelligence was thought too good to be concealed within the body of a letter. All such information belongs to the Church: for such she labors and prays; and when it is communicated, she rejoices and gives thanks.

If there is a spot in our highly favored land, that needs the prayers and sympathies of Zion, more than another, it is Boston. There the great enemy has reared the standard of infidelity, and has possessed himself of a citadel, that will require the united energies of the Church, to drive him from it: and nothing it is believed but a powerful and long continued revival of pure religion, will enable her sons to recover their lost possessions in Boston, and their legitimate rights to the halls of Harvard, which, by unwatchfulness and worldly mindedness, they are lost.

Whilst our brethren of Boston, are engaged in this holy warfare, let not the people of God throughout our land, forget to strengthen their hearts and hands continually at a throne of grace.

A FRIEND TO REVIVALS.

SABBATH MAILS

The following suggestions, we are quite sure, (says the Western Recorder) must commend themselves to the consideration of every reflecting reader:

"Mr. Editor—I could not help regretting that the petition for stopping the mail on the Sabbath, did not succeed in effecting its object; but

I comforted myself by reflecting, that perhaps the Lord designed to try the faith and perseverance of his children, and prove what they would be willing to do in this glorious cause, by their own example.

"One thing they certainly can do, and *must* do; they must scrupulously avoid calling or sending to the post-office on the Sabbath, for letters or papers. If christians should make these calls, or send servants on such errands, might not the friends of Sabbath violations justly say—'See, these people who are so earnest for stopping the Sunday mails, are as eager as any body to receive something from the office on Sunday!'

"I will thank you sir, merely to throw out these hints to the christian public, not doubting but they will be kindly received. JUVENIS."

Temperance.—A correspondent asks, "Why would it not be a good thing to insert an article in the Chronicle, urging that in every town in this State, where nothing considerable has yet been done in favor of Temperance, the matter should be taken up and acted on, next Fast Day. If the Executive officers of our State Society would take the matter in hand, *seasonably, wisely, and efficiently*, it would be just the thing. Much I am confident might be done."

Vt. Chron.

Plymouth, Ms.—The following resolutions passed unanimously, at the meeting of this town on Monday last.

Resolved, as the opinion of this meeting, that the practice of giving ardent spirits or wine at funerals is pernicious, unnecessary, and dangerous to the morals of the community; therefore

Resolved, that we recommend to the citizens, and instruct the Overseers of the Poor for the time being, to refrain from and abolish the practice altogether.

"Sineurs bought and sold."—We had the curiosity, a day or two since, to look over the Milledgeville (Geo.) Journal of Jan. 26th, and to count the number of negroes advertised in that paper. The result was, *three hundred and sixty-nine* persons, advertised for sale in a single paper. Most of them were by sheriff's sales. They were advertised promiscuously with horses, swine, mules, asses, geese, sheep, &c. There were also several advertisements of negroes to let at auction, and some of other property offered in exchange for negroes.—*Worcester Spy*.

Nettleton's Letter on Intemperance.—The Richmond Visitor and Telegraph says, Mr. Nettleton, who has been for a considerable time in Virginia, remarked to Rev. J. Smith, of Staunton, "that every subsequent year has confirmed, in his view, the truth and importance of the sentiments expressed in this letter."

Obituary.

DIED—At Derby, on the 7th instant, at the house of John Humphrey's Esq. Mr. John Mitchell, aged 29 years, formerly of Watertown. They not knowing where his friends live, take this method to inform them of his death.

At New-York, on Thursday last, Mrs. Lydia Lloyd, of Branford, Ct. in the 59th year of her age.

At Tallmadge, Portage co. Ohio, on the 16th ult: Mrs. Esther Fenn, aged 32, wife of Mr. F. F. Fenn, late of Orange, Conn.

At Litchfield, Mrs. Honor Gibbs, aged 69, wife of Mr. Solomon Gibbs.

At Stow, Portage co. Ohio, Mr. Albert G. Stow, son of Joshua Stow, Esq. of Middletown.

Poetry.**“GIVE ME THE POSSESSION OF A BURIAL-PLACE.”**

WHAT are the worldling's highest gains ;
The payment of his weary race ?
A life of toil at length obtains,
Possession of a burial-place.

Then quietly Ambition leaves,
For ever leaves, her restless chase,
When at the end her hand receives,
Possession of a burial-place.

Insatiate Avarice lays aside
Her sordid passions, mean and base,
While all her anxious cares provide,
Possession of a burial-place.

And Pleasure's votary here obtains
The end he labor'd to embrace :
The gayest mansion which he gains,
Possession of a burial-place.

And is it all that you require,
O thoughtless, O unhappy race !
Is this your grand, your sole desire,
Possession of a burial-place ?

Is it for this you forfeit heaven,
And fix on earth your eager gaze,
That to your hand there may be given,
Possession of a burial-place ?

O that the Lord would raise your mind,
To seek him in this hour of grace,
That, thro' the Saviour, you may find
A hope, beyond the burial-place.

FAMILY RULES.

A pious Clergyman in the state of Ohio, is said to have adopted the following Rules in his own family, and has even required as a condition of his settlement, that each member of his church should adopt them, and have them hung up in their houses.

The rules were not only adopted ; but adhered to—a circumstance which he often mentions as one great cause of the prosperity of his church. They are as follows :—

I. “We have no time given us to throw away, but to improve for eternity. Therefore we would join in no conversation that is unprofitable ; but in that only which is good to the use of edifying, that it may minister grace to the hearers.

II. “We are not anxious to gossip on the news of the town, or to be informed of the business of others ; but as it might lead to exercise the various duties which we owe to God and our neighbor, described in the tenth chapter of Luke.

III. “We have nothing to say of the misconduct of others. Therefore, let not the fault of any absent person be mentioned, unless absolute necessity requires it. May God preserve us from a censorious, criticising spirit, so contrary to that of Christ.

TERMS.—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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IV. “We offer the right hand of fellowship to every one that cometh in the name of the Lord ; yet we receive none in doubtful disputation. But whoever loveth the Lord Jesus in sincerity, the same is our brother, our sister, and mother ; “for God is love.”

V. “We neither receive nor pay visits on the Lord's day. For we and our house desire particularly on that day to serve the Lord.

VI. “We do earnestly wish every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian angels to each other, and as a holy mingled flame ascending up before God. And as many as walk according to these rules, ‘ Peace be unto them.’ ”

THE LAST ACCOUNT.

A minister preached a sermon a few years since, from this text. “So then every one of us shall give account of himself to God.” In a visit to a family in his parish, he met with a fashionable young lady, with whom he conversed upon the subject of the Sermon.

“Are you prepared, my dear friend,” said he “to give an account of yourself to God ?

“I trust I shall be, Sir, when my account is called for,” was her reply.

The Clergyman thought that the answer was somewhat rude ; he felt that he could weep ; it was unkind.

In the course of conversation, he informed her that he should hold a special inquiry meeting that week ; and invited her to attend, provided she could ask sincerely what she must do to be saved.

“O sir, said she, “I have engaged to attend Mrs. E.'s ball on that evening.”

I know not whether she found an opportunity amidst the gaiety and mirth of the ball-room, to seek and obtain an interest in Christ ; but on that very evening, she was called to give an account of herself to God !—*N. H. Obs.*

CONFERENCE OF THE CHURCHES.

The Western Conference of the Churches will be held at Fairfield, on the last Wednesday of April instant by request of the Church and Pastor.

 The National Preacher, No. 10, for March 1829, containing Dr. Beecher's three Sermons on National Prosperity, (*Jer. ix. 23, 24.*) is received at this office and ready for delivery.

Letters received at the Office of the Religious Intelligencer during the week ending April 1st, 1829.

Rev. Charles Goodrich ; Rev. Danl. S. Southwick ; Sheldon G. Baker ; Ansel Birge ; William Ray ; E. D. Moses ; Rev. John Hunter ; Cheney Taft ; George Stiles ; Thaddeus Keeler, 2nd ; Abner Kingsman ; Frederick Janes ; W. C. Roberts ; S. L. Gouverneur ; Richard Peck ; Lyman Root ; H. W. Northrup ; C. W. Dey ; J. L. Tiffany.